

Johann Georg Hamann : Golgotha and Sheblimini.

From a preacher in the desert. Riga: 1784.

[1] Also I cannot refrain from mentioning the pleasure (but with attitudes that know no benevolence, and suffer no compulsion) against Mr. Moses Mendelssohn, which the perusal of his Jerusalem has given me. It unites (according to a connoisseur's judgment) everything that can give a writing entrance and favor in the minds of the readers, that by which all good writings have always received it: perfect clarity in the individual thoughts, a light and luminous coherence in the progress of the same; plausible and useful truth in many places, and expressions of noble and virtuous sentiments in the author.

But as far as the theory of rights, duties and contracts is concerned, the art of judiciously deciding cases of collision is less satisfactory to me than the common opinion of the old Cicero and his latest excellent translator and interpreter. About this controversial point and some similar ones, I will talk to my devout reader in length and breadth, height and depth, cross and crossways, briefly and well.

[3] But since there is a great gulf between our religious and philosophical principles, fairness requires that the author be compared only with himself and with no one other than his own measure, which he has given. Mr. Mendelssohn believes in a state of nature, which he places in society, like the dogmatists, partly in advance of and partly in opposition to a state of grace. I grant him and every dogmatist his conviction, even if I am neither able to form a proper concept nor to make use of this hypothesis, which is so familiar to most men of letters of our century. With the social [4] contract it is no better for me ! The more important must be for both of us the divine and eternal covenant with Abraham and his seed, because of the blessing based on this solemn contract and promised and pledged to all peoples on earth. Since the author took so much trouble, under philosophical and legal assistance, to discuss the first principles of natural law with the speculative friends of the same, in order to be able to reasonably explain some assertions of the rabbis at the end, the Gordian knot of the dissolved canon law seems to be a consequence of that vain and fruitless effort. Because of the application to the difference between state and church, from which Mr. Mendelssohn started and to which he returns again, this theory is, as it were, the golden hip of the master [N.B. Pythagoras], the metal of which must be especially tested; because the privilege of twelve leaves granted to the speculative taste, which the dissident reader is given freedom to overturn, is a double bribe, and what matters most about [6] the first principles is whether such can be acknowledged or doubted before one proceeds to their application.

Without making three moral beings or persons out of the state, religion and freedom of conscience, whose immoral discord and feuding must be must be all the more disconcerting when morality refers to laws that cannot contradict each other, state, religion and freedom of conscience are first of all three words that at first sight say everything or rather nothing, and therefore relate to other words as the indeterminacy of man to the determinacy of animals. "Very well! If the dispute could be decided by a word explanation. "Nevertheless, the three of them stand in the same way in the forecourt of the [7] theory. With the moral faculty it seems to me (in parenthesis) to have just the same meaning as with a moral being. The faculty is called moral when it can exist with the laws of wisdom and goodness: so wisdom combined with goodness should also be called morality. But if one calls its covenant justice: then one should call with equal fugue a faculty that can exist with the laws of wisdom and goodness, just. If, moreover, power and justice are already heterogeneous concepts in the state of nature, then property, means, and goods seem to be too closely related to the concepts of power that they should not soon come to the same thing. – But where do the laws of wisdom and goodness come from? Are there such laws ; why is it still necessary to search for a light and right of nature ? Would these laws not already be in themselves the best law of nature ? – Least of all do I understand how from the three explanations of right, moral and goods sent before the conclusion follows that man therefore has a right to certain goods or means, if one does not arbitrarily

appropriate in the sense a right to happiness, the generality of which can be asserted just as little as a general right to divine legislation and direct revelation.

Because the theorist needs two genders, right-doers and duty-bearers, for the discussion of his initial reasons, he quickly makes the first out of a moral capacity, and the last out of a moral necessity. But again [9] a predicament of philosophical indeterminacy! – In the case of the right-holders, only the state of nature is taken into account; in the case of the duty-bearers, at the same time, the state of society is taken into account, and through a squinting expression, doing, not doing, and suffering could be confused all the more carelessly.

But if a duty corresponds to every right, then a moral inability to use a thing as a means to happiness also corresponds to the moral capacity; necessity rather than necessity. Therefore, in the state of nature there is no other than duty of omission, no doing, but a pure non-doing.

If I have a right to make use of a thing as a means to happiness, every man in the state of nature has an equal right; just as the soldier, during war, has the power to kill the enemy, and the enemy him. Or are the laws of wisdom and goodness as manifold as my and every other I ? or does the metaphysical law of royal self-love and self-love also belong to the right of nature ?

Granted that the laws of wisdom and goodness cannot contradict each other; cannot then just as well be thought of cases of collision between them as between self use and benevolence ? Is there no discord, no campaigns between moral qualities, as between moral beings ? – and does not freedom also there, as here, become a sacrifice of moral necessity and of the terrible must, according to the laws of wisdom and [11] goodness, in which therefore already lies a compulsory right ?

But is it wisdom and goodness, our – I do not know : whether perfect or imperfect ? – right to means of happiness, and the narrow fortune of our belongings still to curtail and mutilate by laws ? or are also the laws already of the nature that by the same all conditions under which the predicate of a means to happiness is given to the things are given to the sexes ? Now these laws, on which our moral ability and inability depends, are presupposed as worldly and revealed to the whole human race, or does their perfection, because they presumably refer to inner sentiments, consist exactly in that they do not need to be expressed, and therefore one is not allowed to give an external account of them to any speculative laser ?

Nevertheless, with all the word-screws on which every explanation of the theorists is placed, the matter seems to boil down to the fact that man in the state of nature is a right-doer, insofar as his use of a thing as a means to happiness can exist with the laws of wisdom and goodness; on the other hand, as soon as the use of a thing, as a means to happiness, contradicts these laws, he becomes a duty-bearer: the latter, therefore, has to enjoy an active natural right; the latter, however, has to comfort himself with a suffering natural right. – In spite of all the Pharisaic hypocrisy with which the men of letters of our enlightened century mouth the principles of contradiction and [13] abundant proof, they are the worst desecrators of their own edifice ?

Because of these cases of collision between positive and negative powers, between self-use and sorrowful dependence on the benevolence of wiser self-users in a state of natural independence, the law of justice appears from the brain of the theorist, like a machine Pallas! – What an expenditure of mystical laws, in order to set up a puny law of nature, which is hardly worth talking about, and neither fits the state of society, nor the cause of Judaism ! "Let them build," an Ammonite would say, "let them build; if foxes go up, they will tear down their stone walls. "But one only tries to explain reasonably certain assertions of the [14] rabbis of divine reason without such principles.

As a duty-bearing reader, I take it upon myself that I cannot dispute the authority of any right-thinking scribe to make use of an outdated Leibnitzian explanation of words as a means of discussing the first letters of his natural law, since the laws of wisdom and goodness, which never contradict each other,

branch out under his hands against the knowledge and will of the theorist, and require a new connection through justice.

As a right-thinking man of letters, however, I wish for devout readers of better knowledge and conscience, to whom I may only put the question: "How should justice, which gives to each its own, cease to be what it is, deny its own essence, rob wisdom and goodness of theirs, and spend their own unchanging unity for two, which are as different from each other as it itself is from both? "

Is it wisdom and goodness to give and leave to each his own ? Certainly in the only case where there is no other right to property than the wisdom and goodness of the giver. But this case is only the only one of its kind. Now how is a gender word suitable for a single thing that is not layered with anything, and is not to be brought under a rubric with anything ?

Leibnitz was therefore right for that single case, which can only be spoken of in a theodicy. Our beautiful and sweet spirits, who,

intoxicated by the strong [16] drink of their omniscience and love of man, conspire all sense of justice in edicts and homilies and aphoristic chria, are also right, according to the coherent and systematic covenant of Roman and metaphysical Catholic despotism, whose transcendental intellect prescribes its laws to nature itself.

Nature itself.

The law of justice, however, is of such a nature that it depends on conditions and on a relationship of the predicate to the subject. It is true that a law loses its categorical perfection through conditions, and the relation of the predicate to the subject seems to be an attribute removed from logical truth; meanwhile, I do not want to be so exact about the patchwork of philosophical justice [17] because I do not even know quite which subject and predicate are actually the question in this whole law. Now, if all the conditions under which a right accrues are given to the right-holders, the duty-bearer is completely deprived of his knowledge and conscience and of all moral faculty. In the case of imperfect right, however, a part, namely of the conditions that are not given, still depends on the knowledge and conscience of the duty-bearer; for duties and conscience seem to be quite dispensable concepts, unknown quantities and quantitates occultae for the right-bearer. Who may break the baton over his conscientiousness ? Who may impose the scales on him for such a critical decision ? The right is after all in his hand ! On such a law of [18] justice rhymes with more decency and propriety that witty addition of the interpreters : Break the barrel, but do not let the wine run out ! or, as the muses of the fish market sing : Wash my fur, but do not wet it !

Through the snake deception of language circulates, under just as different as manifold word pleasures, in the whole of Jerusalem the eternal petitio of one and the same hypocritical principii of outward perfection of rights and actions, of inward imperfection of duties and attitudes. - But everything depends on the two questions which I must touch upon repeatedly.

I. "Are there, according to the law of reason, rights to persons and things that are connected with doctrines [19] and can be acquired by agreeing with them?

can be acquired by agreeing with the same ? "

Like the worms to the children, the laws go out of the seuchtigen letter-men, which are also the güldene Aber and Nympe Egerie of many a philosophical government. If a connection between the physical and the moral cannot be denied, and if the various modifications of the written word and the different ways of describing things must have had different effects on the progress and improvement of concepts, opinions, and knowledge, I do not know where the difficulties come from to imagine a connection between moral faculties and doctrines. According to the law of reason, i.e., the invariable connection and the essential link between concepts that presuppose or exclude each other, doctrines are closely enough connected with a moral faculty in general as with the particular right of decision in cases

of conflict. The agreement with doctrines has an effect on our attitudes, and these on our moral judgment and a behavior consistent with it.

II "Can perfect rights be produced by contracts without imperfect duties before the contract, and are compulsory duties based on duties of conscience ? "

In the case of perfect rights, physical force takes the place of the moral faculty, and in the case of perfect duties, the physical necessity of acts extorted by force. With such perfection the whole speculative right of nature gets a crack, and runs over into the highest injustice - to the end of that which ceases. In short, all the vowed laws of wisdom and goodness, the law of justice and the law of reason are lost in the most gracious will and bon plaisir of that Roman puppeteer and virtuoso, and in his swan song : *Heu quantus artifex pereō !* - " Your end has come, and your time is up ! "

But if there is a social contract, there is also a natural one, which is more ancient and older, and on whose conditions the social one must be based. Through this, all natural property becomes conventional again, and man, in the state of nature, is dependent on its laws, i.e. positively obligated to act according to the very same laws to which all of nature, and especially man, owes his, the preservation of existence, and the use of all the means and goods belonging to it. Man, as the duty-bearer of nature, has therefore least of all an exclusive right and detestable monopoly on his abilities, nor on the products of them, nor on the barren mules of his industry, and sadder changelings of his usurping violence over the creature subjected to his vanity against its will.

Not to himself, not to him alone, but to those laws of wisdom and goodness which shine before us in the immeasurable realm of nature, is the moral faculty subordinated to the use of things as means, and all the conditions under which the predicate of happiness accrues to the subject of a duty-bearer are given to him as such, and not as a right-doer, by the right of nature and the law of its justice and his own reason. He therefore has neither a physical nor a moral capacity for any other happiness than that which is intended for him and to which he is called. All the means he uses to attain a happiness not given and bestowed upon him are heaped insults to nature and decided injustice. Every lasciviousness to the *Beßerseyn* is the funk of an infernal turmoil.

For no Solomon, to whom the God of the Jews gave very great wisdom and understanding and confident heart, like the sand that lies [24] shore of the sea ; - for no Nebucadnezzar, to whom the God of the Jews gave the wild beasts, in spite of their determination, that they should serve him : but for a philosopher without grief and shame, only for a Nimrod, in the state of nature, it would befit to exclaim with the emphasis of an obeyed brow : " To me and me alone belongs the right of decision, whether ? and how much ? to whom ? if ? under which circumstances ? I am bound to do good. "But if the I, even in the state of nature, is so unjust and indiscriminate, and every man has an equal right to me ! and me alone ! let us be happy about the we of God's grace, and grateful for the crumbs that hunting and shooting dogs, wind chimes and [25] bear bites leave him to underage ways ! "Behold, he swallows the straw in himself, and respects it not great, let himself think that he wants to scoop out the Jordan with his wound. - Who can force him to throw a tip to poor earthlings! Who can resist him, the Pfuy ! Pfuy ! of poor sinners ! "

Since therefore, if everyone wants to erect his unphilosophical ego to the royal arbiter of the cases of collision, neither a state of nature nor of society is possible ; rather in both states the decision must fall to natural or agreed laws under one general lord and heir : so it is hardly worthwhile to dig around any longer in speculative and theoretical rubble of the right of property for self-use, the right of decision for benevolence, and the totality of logical [26] conditions for the perfection of coercive rights; but all social contracts are based, according to the right of nature, on the moral capacity to say Yes ! or No ! and on the moral necessity of making the word said true. The moral ability to say yes or no is based on the natural use of human reason and language; the moral necessity to fulfill one's given word is based on the

fact that our inner declaration of will cannot be expressed, revealed and recognized in any other way than orally or in writing or physically, and our words must be regarded as the natural signs of our attitudes, like deeds.

Reason and speech are the internal and external bond of all sociability, and by a divorce or separation of that which [27] important nature has joined together by its institution, faith and trust are annulled, falsehood and deceit, shame and vice are confirmed and stamped as means of happiness. *Fundamentum est instituti# Fides – dictorum constantia et veritas. – Est enim primum, quod cernitur in universi generis humani societate, eiusque autem vinculum est Ratio et Oratio, quæ conciliat inter se homines conjugavitque naturali quadam societate. – Res a natura copulatas errore divellere, fons est fraudum, maleficiorum, scelerum omnium.*

Every sophist, then, is not only a liar, but also a hypocrite, and uses language, as an empty puppet show, to pass off his idol, the vain powers of human art, for an [28] effluence of divine reason and a bodily daughter of its voice, to mislead superstitious readers by the dazzle of a golden hip or a golden calf, and to obtain their conviction, at the expense and danger of unrecognized living truths, as a thief and murderer.

"A lord who delights in lying, his servants are all ungodly. " All his claims to a royal monopoly of injustice, all his attempts and incursions to fence off or to make more palatable the encroachments of impersonation to his subjects by means of gallows and languishing edicts, have no other effect than to make the sophistry of his rule all the more contemptible and ridiculous in the eyes of posterity.

[29] He says: so it happens! – and " what man would call all animals, they should be called. "According to this model of definiteness, every word of a man should be and remain the thing itself. The validity of all contracts is based on this similarity of the coinage and the inscription with the pattern of our generation and the master of our youth – on this right of nature to make use of the word as the proper, noblest and most powerful means for the revelation and communication of our most intimate declaration of will, and this firm fortress of the truth lying in secret is superior to all worldly practice, machinery, Schulfüchtere and Marktschreyerey. The

misuse of language and its natural testimony is therefore the grossest mystique, and makes the transgressor of this first law of reason and its justice [30] the worst enemy of mankind, traitor and adversary of German sincerity and honesty, on which our dignity and happiness rest. A Punic preacher, not in the desert, has found it that nature made man German, and that all euvres diverses of a Cynic-Sodomite dialect, which, according to b. . . and f. . . like pitch and sulfur, are nothing but the black arts of a f. . . Diabole of darkness.

In a Schauthal full of indeterminate and wavering concepts, is not the glory his of greater enlightenment! – better development! – more correct differentiation! – and sublimated use of language of the common sense ! – against the times and the system of a Hobbes. I have already rebuked the relationship of what the one calls law and the other power. Obligations of compulsion, whose perfection consists in the fact that they can be extorted by force, seem to border equally closely on the obligation of fear. Furthermore, if one gains as much by expressing benevolence as one loses by self-sacrifice, the cases of collision between benevolence and self-sacrifice, or between duties to oneself and one's neighbor, are just as much the fruits of a poor sophistry as is the feigned conflict between the rights of deity and of man, to which conflict the theorist blames all the evils that have always been practiced under the philosophical and political guise of truth and justice. Love of man is an inherent weakness, and benevolence little more [32] than a fiddle, which one soon tries to talk oneself out of, pestering and courting the reader with school language, incidentally making merry with the swallowed content of the concepts, and making fun of the partisan public with the empty shells. In short, the whole Penelopean fabric boils down to the agility of making each of the two inseparable from the other appear twofold,

and in turn fall into each other, so that through such hocus-pocus under both shapes, the standpoint and the circle of vision are dislocated at any moment, but the speculative bookbinder becomes dizzy on the narrow dance line – meanwhile the ephah of theory, floating between heaven and earth, comes to rest in the land of Sinera, and Jerusalem under the meridian of Babel. –

[33] For one confuses the concepts, and it is in the most exact sense as little in accordance with the truth as it is conducive to the best of the readers, if one opposes the state and the church, and cuts off the inner happiness from the outer peace and security as sharply as the temporal from the eternal. The child of one mother was crushed by herself in sleep, and the still living child is already wriggling under the suspended sword stroke of the Solomonite executioner, in order to divide it in two, the one half and the other half. –

To the true fulfillment of our duties, and to the perfection of man, actions and attitudes belong. State and church have both for their object. Consequently, actions without sentiments, and sentiments without actions, are a bisection of whole and living duties into two dead halves. If reasons of motion may not be reasons of truth, and reasons of truth are no good as reasons of motion; if essence depends on necessary understanding, and reality on accidental will: then all divine and human unity ceases, in attitudes and actions. The state citation+ref becomes a body without spirit and life – a carrion for eagles ! The church a ghost, without flesh and leg – a popanz for sparrows ! The reason with the unchangeable connection of mutually presupposing or excluding concepts, stands still, like sun and moon to Gibeon and in the valley Ajalon.

[36] Nevertheless, the theorist thinks that the state may care as little about the attitudes of its subjects as God does about their actions, thereby contradicting not only his own Simchpeomrteanntdes Judenthums, but also unanimously with Hobbes places the highest happiness in external peace and security, it may come from whence it will, and be perfectly as fearful as that evening peace in a fortress, which at night shall pass over, that they, as Jeremiah says, " sleep an eternal sleep, from which they never awake. "1 By such word games of physiognomic and hypocritical indeterminacy, in our enlightened times of the midnight, every tinkerer with letters and words can acquire a triumph over the most expert master, which he basically owes to him; but a linguistic confusion of concepts does not remain without practical consequences.

Without tiring myself and you, unsuspecting reader, with the still speculative application, I wish, for the sake of our mutual safety on the top floor, no such loose ground and sandy soil for the new and hard theory of Judaism.

Since I do not know of any eternal truths other than eternal temporal ones, I do not need to enter the cabinet of divine understanding, nor the sanctuary of divine will [38]; nor do I need to dwell on the difference between direct revelation through word and scripture, which is understandable only now and here, and between indirect revelation through matter (nature) and concept, which by virtue of its soul scripture should be readable and understandable at all times and in all places.

"Always resist all theories and hypotheses, and talk about facts, want to hear nothing but facts, and at least look for facts just where it matters most. "But I have neither hunger for show-bread, nor need and strength for labyrinthine walks and peripatetic mazes: but hasten to the point, and agree entirely with Herr Mendelssohn that Judaism knows of no revealed religion, and that in the sense in which it is taken from itself, i.e., in the sense in which it is taken from God through Word and Scripture. i.e., that nothing had actually been made known and entrusted to them by God through word and scripture, except only the sensual vehicle of the mystery, the shadow of future goods, not the essence of the goods themselves, the actual communication of which God had reserved for Himself through a higher

mediator, high priest, prophet and king than Moses, Aaron, David and Solomon were. – Just as Moses himself did not know that his face had a brilliant clarity that struck fear into the hearts of the people, so the entire legislation of this divine minister was a mere veil and curtain of the old covenant religion, which remains uncovered, wrapped up and sealed to this day.

The characteristic difference between Judaism and Christianity, therefore, concerns neither un- nor indirect revelation, in the sense in which this is taken by Jews and naturalists – nor eternal truths and doctrines – – nor ceremonial and historical truths, nor ceremonial and historical truths that have happened at one time and will never come again – facts that have become true through a connection of causes and effects in one point of time and space, and thus can only be thought of as true from this point of time and space, and must be confirmed by authority. Authority can indeed humble, but not instruct; it can strike down reason, but not fetter it. Nevertheless, without authority the truth of history disappears with the events themselves.

This characteristic difference between Christianity and Judaism concerns historical truths not only of past but also of future times, which have been proclaimed and foretold by the spirit of a Providence as general as it is individual, and which by their nature cannot be accepted otherwise than by faith. Jewish authority alone gives them the requisite authenticity; also these memorials have been confirmed to pre and posterity by miracles, proved by the credibility of witnesses and transmitters, and supported by an evidence of real fulfillments sufficient to set faith beyond all talmudic and dialectic doubts and misgivings.

Therefore the revealed religion of Christianity is called, with reason and right, faith, trust, confidence, confident and childlike assurance of divine promises, in order to show the glorious progress of its self-developing life in representations from one clarity to another, up to the complete uncovering and apocalypse of the mystery hidden and believed in the beginning, in the fullness of seeing face to face: Just as the father Abraham believed the Eternal, was glad that he should see His day, saw it and rejoiced; for he did not doubt the promise of God through unbelief, but became strong in faith, and gave glory to God. [43] Therefore it was counted to his credit. But the lawgiver Moses was roundly denied entrance into the land of promise ; and by a similar sin of unbelief in the spirit of grace and truth, which was to be preserved in hieroglyphic customs, symbolic ceremonies and acts of dignified meaning for the time of refreshment, outpouring and anointing, this earthly vehicle of a temporal, figurative, dramatic, animalistic legislation and sacrificial service degenerated into the corrupt and fatally insidious poison of a childish, servile, literal, idolatrous superstition. The whole of Moses, therefore, together with all the prophets, is the rock of the Christian faith, and the chosen, precious cornerstone, which has been rejected by the builders, and has also become to them a cornerstone, but a stumbling block, a rock of scandal, so that out of unbelief they take offense at the word on which their whole edifice is based. Moses himself the greatest prophet, and the national lawgiver only the smallest transient shadow of his office, which he professed to be the mere model of another prophet, whose revival he promised his brethren and their descendants, with the express command and commandment to obey the same. The Golden Calf of Egyptian tradition and rabbinical human statutes, by Aaron and the heads of the synagogue, under the appearance of divine reason – (for the sake of the Eternal !)

was complete destruction of the Law, according to their own prophecy. By this last abomination of desolation Moses became the pope of the desecrated nation, the [45] corpse of his decayed legislation the relic of superstition, houses of prayer the pits of murder, Bethel Bethaven, and the city of the Blood Bridegroom, in spite of pagan and antichrist Rome, a Babylonian metze and school of the ruling accuser, delulter, liar and murderer from the beginning.

Christianity therefore does not believe in doctrines of philosophy, which is nothing but an alphabetical scribble of human speculation, and is subject to the changeable moon and moon changes. – not in images

and image service ! [46] – not in animal and heroic service ! – not to symbolic elements and slogans or some black features which the invisible hand of the Ohngefährs painted on the white wall ! – not to pythagoric-platonic numbers ! ! – in no temporary shadows of non-permanent, non-permanent actions and ceremonies, which are believed to have a secret power and inexplicable magic ! – in no laws that must be done even without belief in them, as the theorist expresses himself somewhere, in spite of his Epicurian Stoic verbosity about belief and knowledge ! – No, [47] Christianity knows and knows no other fetters of faith than the firm prophetic word in the very oldest documents of the human race and in the sacred writings of genuine Judaism, without Samaritan segregation and apocryphal Mischnah – That very defeat made the Jew a God-learned, elected, anointed and before all the peoples of the earth for the salvation of mankind called and chosen race of ownership.

A horde snatched from the iron furnace of Egyptian brickmaking and glad-handing was in need of restraints and a disciplinarian for the imminent formation of a special state. As the spirit of the army leader was embittered to swearing and killing sanctions : so their plebeian vanity and childish impatience for a king saddened the spirit of the last judge to the long-suffering revenge of all-wise love, which leads through physical misery to moral improvement.

The extraordinary taste for legislation and the royal luxury in it proves as great an inability to govern oneself as one's equals, and is a common need for slaves and despots similar to them. A part of Mosaic wisdom was, like the people's possessions, Egyptian booty; Midianite cleverness also contributed its mite, and in order to make the masterpiece of eternal duration even more curly and colorful, a Wolfian divining rod finally discovered the vein of a Chinese ceremonial tied to temporary actions [49] of dignified significance, but was given to the inevitable misunderstanding and unavoidable abuse of oral propagation, just as the catechism of general human religion, handled and driven in the preparatory days of the legislation, was given to the loose talk of Aaron, so that he wanted to be it. –

According to the two questions of the best form of government and the healthiest diet, the heavenly politics had rather to lower itself to the earthly there and temporal then, without being thereby bound to now and here, in order to run, like the sun, through its shining eternal circle, from the faith of Abraham before the law, to the faith of his children and heirs of the promise [50] after the law; for the just Abraham was given the promise, but no law, as the sign of the covenant in his flesh. Just in this genuine policy we behold, as that worldly wise man said, a divinity where common eyes see the stone. The solid meaning of temporary actions thus probably aimed at the lost or twisted key of knowledge, which the heads of the synagogue cared so little about that they took the unauthorized permission to even destroy the whole lock of the law, They closed the kingdom of heaven from men, did not allow them to enter, and did not allow those who wanted to enter, to enter, but turned rabbis of divine reason into literati III literarum, the most perfect men of letters and masoretes in the holiest and most fruitful sense.

By nature and concept of the matter, the setting aside of the Mosaic constitution, which was in no-thwendiger connection with land property and land institution, and related to temple, priesthood and purification laws, has been more understandable and more publicly announced, than the angelic business on the by meteors of dark tempest stirred, The voice of the trumpets and the voice of the words of those who refused to hear that the word would not be spoken to them (because they could not bear what was said). With such an audible, indelible, legible inscription of the soul, that whoever passes by can read it, the kingdom of heaven of the anointed has been introduced – and like a butterfly has flown away from the empty caterpillar spinning and the dead puppet figure of Judaism! Nevertheless, so many doubts and musings, hypotheses and theories are drunk before the ears of the sophist uncircumcised in heart and sense, that he neither hears nor can increase the sum of the quiet common sense before the roar of his artillery !

-Without fire and hearth one is no citizen, without land and people no prince, and the priestly nation a mere book bag religion remains, according to the expression of the Scriptures, a contempt of God and the divine reason. Yes, it would be a greater miracle than happened to [53] their shoes and garments, if that legislation could be appropriate for a horde of fugitive serfs wandering in the desert, who were to form the first church state, to a rabble scattered to the four winds without state and religion, as their mummy, to this day and back and forth over the whole globe. No, the whole mythology of the Hebrew household was not as a type of a transcendent history, the horoscope of a celestial hero, by whose appearance everything is already accomplished and will yet become, what is written in their law and in their prophets : " They will pass away, but Thou remainest ; they will all pass away, like a garment, they will be changed, like a garment, when Thou wilt change them. -- "

[54] Infinitely more estimable to the philosopher and cosmopolitan than that shadowy outline of the Jewish church state and its exclusive civil right is the very oldest document, because it concerns the whole human race, and Moses at the same time elucidates the true relations of it to its people without selfish prejudices, Moses has made himself immortally deserving for the latest posterity just as much by the individual fragments of the first preworld as by the detailed plan of Providence, which had chosen him as an instrument of its public institutions. For what are all the miracula speciosa of an Odysse and Illiade and their heroes against the simple but significant phenomena of the venerable patriarchal change ? what the gentle loving soul of the blind male hymn-singer [55] against the spirit of a Moseh glowing with his own deeds and high inspirations a priori and a posteriori !

As much as the recent etymology of the word nobility from an Arabic root may be favorable to the European centaur knighthood : so the Jew always remains the real original nobleman of the whole human race, and the prejudice of their family and [56] ancestral pride is more deeply founded than all titles of the ridiculous Canzley style. Even the misunderstanding of their small order, which is disrupted throughout the world, to the rabble of all other peoples, loves in the concept of the matter; just as the caricature of the documents speaks for the respectability and the gray antiquity of their Freybrief, and outshouts the wittiest mockery. The duration of their legislation is fully the strongest proof of the power of its author, of the superiority of his ten words over the twelve tablets, water-addicted monsters and pumpkin linen, which do not maintain their work in one night and spoil it in one night, that shadow and joy is gone. Moses remains the great Pan, against whom all the pharaohs and their black artists are completely servum pecus.

[57] An Egyptian priest scolded the Greeks for children. Among their games, by whose invention and exercises they made a name for themselves, is the Globe aspirant of philosophy. Although the ignorance of their age is neither suitable nor decent for our century, the little foxes and masters of Greek wisdom affect the pure nakedness and loveliness of pagan ignorance with such naiveté of taste that, as the prophet says, "they know neither their lord nor the manger of their lord. " Systematic atheism, then, belongs especially to the Atticismis, by which the common sense [58] of some spermologists was distinguished from the general as inevitable superstition of popular idolatry, without being able to supplement the appearances of indeterminate objects by something better than some transcendental crickets, which often had no other credit than relationes curiosas of Oriental legends and rumors, native folk tales, suspicions, dreams, riddles, and such childish things more.

But since the gods of the earth have credited themselves as supreme philosophers, Jupiter (who was summus philosophus ! has had to crawl into the guise of a pedagogue : and although Mr. Mendelssohn seems to resent his immortalized friend to a certain extent for having let himself be imagined by who knows [59] which historian the divine education of the human race : He has not only molded the concept of religion and the church into a public educational institution, but has also, in this schoolmasterly regard, rehearsed and pre-written so many trivial things about the leash of language and

writing and their natural parallelism with the religious power of the Masoretic letter and scholastic word stuff that a devout reader can hardly refrain from yawning, at least in one passage of his speculative slumber. For him, it is a completely unfounded article of faith to regard "the alphabetic

language as merely a sign of the sounds". According to his reason, invita Minerva expenentitā, the way to the thing by writing is nothing less than necessary: rather, he asserts with an almost unbelievable and unforgivable conviction that writing is the "direct designation of the thing.

designation of the thing". It is only a pity that deaf-born philosophers alone can lay claim to this privilege! – With such a cancer of the intellect, it is just as easy to think the immeasurable as measurable, and vice versa, without flight of invention – just as easy not only to overlook the entire German literature by direct designation of the thing, but also to improve it by an emperor of Pekin, as by a deaf-born Johann Ballhorn! –

But if all human knowledge can be limited to a few fundamental concepts, and if in the language of speech [61] the same sounds as in various hieroglyphic tablets the same images occur more often, but always in a different connection, by which they multiply their meaning : so this observation could also be applied to history, and the whole scope of human events and their alternation just as well encompassed and divided into compartments, as the starry sky in figures, without knowing the number of stars. – Therefore the whole history of the Jewish people, according to the parable of their ceremonial law, seems to be a lively spirit- and heart-awakening elementary book of all historical literature in heaven, on and under the earth – – [62] a diamond, to be a diamond, progressive pointer to the jubilee periods and state plans of the divine government over the whole creation from its beginning to its end, and the prophetic mystery of a theocracy is reflected in the shards of this shattered vessel, like the sun " in the droplets on the grass, which waits for no one, nor for men " ! For yesterday the dew of the Lord was on Gideon's river alone, and dry on the whole earth; today dew on the whole earth, and dryness on the river alone. –

Not only was the whole history of Judaism prophecy; but the spirit of it, before all the other nations, to whom one cannot perhaps deny an analogue of a similar dark presentiment and foreboding, was occupied with the ideal of a knight, a king, a man of power and miracles, a Goel, whose descent, according to the flesh, should be from the tribe of Judah, but whose exit from on high should be from the bosom of the Father. Moses, the Psalms and the prophets are full of hints and glances at this appearance of a meteor above the pillar of cloud and fire, a star from Jacob, a sun of righteousness, with salvation under its wings! – at the signs of contradiction in the twofold figure of his person, his message of peace and joy, of his works and pains, of his obedience unto death, [64] even death on the cross ! and his elevation from the earthly dust of a worm to the throne of immovable glory – to the kingdom of heaven, which this Davod, Solomon and Son of Man would plant and complete to a city that has a foundation, whose builder and creator is God, to a Jerusalem above, which is free and the mother of us all, to a new heaven and a new earth, without sea and temple within. –

These temporal and eternal historical truths of the King of the Jews, the Angel of their Covenant, the Firstborn and Head of His Gmemtreeine, are the Alpha and Omega of the beginning and ground of our wings of faith ; eanber the end and grave of the Mosaic church-state became occasion oumndegWa erkstätte metamosaic plot fetters, and a more than ämgayjptische [65] bondage and Babylonian captivity. Unbelief, then, in the proper historical sense of the word, is the only sin against the spirit of true religion, whose heart is for heaven, and its heaven in the heart. The secret of Christian godliness does not consist in services, sacrifices and vows which God demands of men, but rather in promises, fulfillments and sacrifices which God has done and made for the good of men: Not in the noblest and greatest commandment which he has laid down, but in the highest good which he has bestowed, not in legislation and moral teaching, which concern only human attitudes and human actions, but in the

execution of divine counsels by divine deeds, works and institutions for the salvation of the whole world. Dogmatics and ecclesiastical law belong merely to the public institutions of education and administration, and as such are subject to the arbitrary will of the authorities, and are sometimes a coarse, sometimes an outward discipline, according to the elements and degrees of prevailing aesthetics. These visible, public, common institutions are neither religion, nor wisdom descending from above, but earthly, human and devilish according to the influence of which Cardinals or which Cicero, poetical confessors or prosaic belly-pawns, and according to the alternating system of statistical equality and superiority, or armed tolerance and neutrality. – Churches and education, like creatures and abortions of the state and of reason, have often sold themselves to both just as basely as they have betrayed them; philosophy and politics have needed the sword of superstition and the shield of unbelief for all their common deceptions and acts of violence, and by their love as well as by their hatred have mishandled dogmatics worse than Ammon mishandled the sister of his brother Absalom.

In view of the infinite disproportions of man to God, "public educational institutions that refer to the relations of man to God" are infected by nothing but inconsistent propositions, the more a speculative creature gets to imbibe them. In order first of all to lift the infinite disproportion and clear it out of the way, before there can be any talk of relationships that are to serve as the basis for public institutions, man must either become partaker of a divine nature, or also take the Godhead flesh and blood upon himself. The Jews, by their divine legislation, and the naturalists, by their divine reason, have seized a palladium for the equation: consequently there is no other middle term left to the Christians and Nicomeds than to believe with all their heart, with all their soul, with all their mind: Thus God loved the world – This faith is the victory which overcame the world.

A similar disproportion of man to man seems just as natural to all public institutions of state; hence the disproportion of double fees is neither striking nor strange in a system of convenience, which ennoble all children of law and country into serfs of deterioris conditionis by a Jewish and Turkish pruning of their salt and sorrow bread, which for which Galileans, windbags and abentheurs of philosophical industry turn into fleshpots and roasted migratory birds. But according to another dogmatics, little taking and double giving are neither attitudes nor actions of deterioris conditionis. –

Excluding self-love and envy are the heritage and trade of a Jewish naturalism, contrary to the royal law to love one's neighbor as [71] oneself. A being that needs our benevolence, demands our support, makes immoral claims on any of our physical assets for its own use, extorts by force, and needs the service of its helpers all the more the greater it wants to appear. – Such a being is nothing but a dead god of the earth, like the one who owed the tolerance of his wise maxims and heroic experiments on skin for skin to the decision of the highest judge: He is in your hand! The one true God of heaven and Father of men gives his rain and sunshine without regard to the person. The Jews, however, were against his benefits and especially against those institutions which, through their mediation, were to contribute to the palingenesis of creation, just as our illustrious ingrates and unholy sophists, who also make all the regalia of nature, of fortune and of providence into idols of their vanity and into the net of their avarice, and, like the foolish bearer of the burden of sacred implements, are against him.

like the stupid bearer of sacred implements in the fable, arrogate to themselves, appropriate, and consider as no robbery the worship of the rabble related to them, their Midas and ear-ear merit under the yoke of animal determination. Through base and hostile attitudes, full of lies and wrath, the whole mechanism of religious and political legality is driven with an infernal fervor that consumes itself and its own work, so that in the end nothing remains but a caput mortuum of the divine and human form. – A kingdom that is not of this world can therefore lay claim to no other ecclesiastical law than to be tolerated and suffered with exact necessity; because all public institutions of merely human authority cannot possibly exist alongside a divine legislation, but run the risk, like Dagon, of losing head and

hands, that the torso alone, turpiter atrum definens in piscem of the beautiful philistine nature, should lie on its own threshold. -

State and kirk are Moses and Aaron ; philosophy, their sister Miriam, the bragging prophetess. The younger brother, a god of the firstborn, and this his mouth : for Moses had sine heavy language and a heavy tongue, heavy hands and an even heavier staff, before which he himself once feared, and with which he sinned to death in the wilderness ; but on Aaron's weaving breast rested the light and right of the state, and hung on his two lifting shoulders. - -

Mr. Mendelssohn has cited an addition of the commentators, which blasphemes the decision of the highest judge in the very oldest legal transaction to a ridiculous nonsense. Almost as rabbinically, he himself deals with a decision of the founder of our religion. The obligation to give a Jew what is his, to give the Emperor his interest, and to give God the honor of his name: this is in his eyes "an obvious contradiction and collision of duties". But was it Jesuitical prudence to call the hypocrites and tempters by their right name ? -

The deluded guides who misused Mosi's [75] cathedra to lay heavy, unbearable burdens on the necks of others, but did not lift them themselves with a finger, consumed mint, till and caraway with mathematical conscientiousness, but abandoned the heaviest in the law, justice, mercy and faithfulness, filtered gnats and swallowed camellias. That just decision, full of wisdom and goodness, to give the Emperor his interest and God the glory, was therefore no Pharisaic council to serve two masters, and to carry the tree on both armpits, to be able to feed and enjoy as a free naturalist people, without religion and state, the pride of beggars and the happiness of pranksters, at the expense of the human race.

[76] Devout reader, let me old Marium rest a little on the ruins of the philosophical-political Jerusalem before I bless you goodbye. - In the desert there is reed that the wind blows to and fro; but no patriotic Catons - " What have you to do here, Elijah ! "Religion and pay! - For heaven's sake! Oaths and Sermon on the Mount - Has not the theorist proved to our face, without glory to report, venerable ecclesiastics, that we have become his brothers in action according to the flesh, just as he himself, alas ! by the [77] loose seduction according to Greek doctrine and the world's statutes, has become a circumcised brother in the faith in the spirit and nature of pagan, naturalistic, atheistic fanaticism ; - for, he who denies the Son has not the Father either, and he who does not honor the Son does not honor the Father either. But he who sees the Son sees the Father. He and the Son are one Being, who as little in the political as in the metaphysical allows the least separation or multiplicity, and no one has seen God; only the Only Begotten Son, who is in the bosom of the Father, has exegested his fullness of grace and truth.

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It is, however, saddening not to know what one is oneself, and almost ridiculous to be just the opposite of what one wants and believes. The Jew, then, without another god than Michael the archangel quarreled about three thousand years ago; the Greek, for two thousand years in expectation of a science and queen who is yet to come, and of whom one day one will be able to say: that is Isabel! The Jew, without an anointed one, as which his own people, under the acesistence of the Roman governor and in collusion of his friend Herod, exalts like Moses a brazen serpent - instead of temple, schools similar to the birthplace of the exalted one! - without any other sacrifice than his eloquent blood. - Instead of Joseph dreams of a universal monarchy, cursed like Canaan, to the servant of all servants among his brothers. The philosopher a la Grecque, a king of [79] peace and justice; his circumcision knife extends over all that wears a bag, his priests and Levites do not bathe themselves in the blood of calves and goats, nor flay their hide, but are maitres des hautes oeuvres et des basses ouvres on their own natural sex. - The Capitolium a Bedlam, and Coheleth a place of skulls !

It even happens to David Hume that he prophesies like Saul, the son of Kir. When Philo, the Pharisee, finally confessed to Cleanth, the hypocrite, the disguise of his astonishment, his gloom over the

greatness and darkness of the unknown object, and his contempt of human reason, that it cannot give a satisfactory resolution of so extraordinary and pompous a question [80] of his being : yet all the devotion of natural religion is lost in the Jewish anachronism of an ardent longing and waiting that it may please heaven to relieve, if not the disgrace of so gross an ignorance, at least by another gospel than the cross, and by a Paraclete yet to come (adventitious Instructor).

This adulterous philosophy, which talks half asdodic, and not purely Jewish – it does not deserve to be scolded and scuffled like Nehemiah did, that it seeks to disguise for us not only all [81] labor of the vineyard – (" To you, Solomon, belong a thousand, but to the keepers two hundred ") – but also every vow of life, because no man can in good conscience swear to the permanence of his sentiments after, as before, the enjoyment of love and its revenues, which, of course, seems to be a very superfluous evil in a state where judgments and opinions and sentiments without concordant actions are privileged and practicable divisional coin.

Yes, although it is written in the law of Moses: Thou shalt not bind the mouth of an ox; yet the philosopher thinks as if this had been said out of divine predilection for the Israelitish oxen and oxen, and not indeed for our sake, for our sake alone [82]. Are then teaching and comforting and preaching not actions that tire the body ? or is a pure, light, learned tongue that knows how to talk to the tired at the right time not worth as much silver pieces as the pen of the most finished and sprightly scribe who does nothing but sign his name, and often scribbles it so idiotically that without special divine grace and inspiration and assistance of a Sheblimini one can neither digest content nor read signature ? Did not even Melchizedek let himself pay the alms of his blessing with the tithes of Allerley ?

Also I close with the broken echo of a solemn protest already sent before against every poor sophistry and spiteful consequence which so many an infectious object [83] may have forced or lured from me – and still to the result – – reparabilis adsonat echo !

Belief and doubt have an effect on the cognitive faculty of man like fear and hope on his instinct of desire. Truth and untruth are tools for the intellect : (true or untrue) conception of good and evil are tools for the will. All our knowledge is piecemeal, and all human reasons consist either of belief in truth and doubt in untruth, or of belief in untruth and doubt in truth ? "This (partly negative, partly positive) faith is earlier than all systems. He has brought them forth only to justify them " : says the venerable friend of the Lord [84] Moses Mendelssohn 2. But if the mind believes in lies and finds taste ; doubts truths and spurns them as a loose food with disgust : so is the light in us, darkness, the salt in us, no more spice – religion, pure church parade – philosophy, empty verbiage, verhährte opinions without meaning, overaged rights without force ! Doubtfulness of truth and credulity of self-deception are therefore just as inseparable symptoms as frost and heat of fever. He who believes himself to be furthest away from this disease of the soul and most ardently desires to be able to cure it in all his neighboring people, confesses himself to have performed this cure so often on himself and to have tried it on others that he has become aware of how difficult it is and how little success one has in one's hands. – Woe to the wretch who finds fault with these modest, purified words !

What is truth ? A wind that blows where it wants, whose drunkenness one hears, but does not know: from where? and where to? – A spirit, which the world cannot receive; because it does not see him, and does not know him.

Devout reader, what concerns me and you the peace which the world gives ? We know for certain that the day of the Lord will come like a thief in the night. When they will say: It is peace! But he, the God of peace, who is higher than all understanding, sanctify us through and through, that our spirit and soul and body may be preserved blameless unto the ages to come. –

He who bears witness to these things says: "Yes, I am coming soon! Amen. "